

(CONTINUED FROM FIRST PAGE.)

under the wide-spreading beach, or Flaccus regale himself at the very head of the crystal fount. One may have visited Mount Blane, or ascended the summit of Parnassus and explored the Corycian cave sacred to Pan; he may have scaled the peaks of Otter, which mark the highest points of our own Blue Ridge, or gazed admiringly upon mad Niagara, yet he will find much here in this great panorama of natural pictures to gratify his cultured vision; where he may wander through immense tunnels not excavated by volcanic implements or the force of dynamite, or any other agency save that of the Great Omnipotent, while there are many unexplored fissures which may lead to depths as great as that of the grotto of Antiparos, which was supposed to communicate under the waters with the neighboring islands of the Aegean. Certainly there are unexplored communications here leading in every direction throughout this cavernous country as great in extent as the largest islands of the Grecian Archipelago. W. W. R.

Store Clothes and Civilization.

As showing how easy it is for a savage to cast aside "the trammels of artificiality to rush into the glowing realities of savage life," the following is told of Rantzani, a famed Basuto chief: Rantzani was a nephew of Mashesh, of South African renown. He had taken, thanks to a missionary education, all the outer manners of a dandy. He wore a tweed coat, a white shirt, suspenders, a watch, chain, seals, gloves, and even a paper collar. He could talk of books, and was a subscriber to the Natal paper. Friends of Rantzani were quite positive that the charms of education had won Rantzani from the wild habits of his clan, for the young Basuto loved to loiter in an American rocking chair, and certainly such an educated young fellow never would any more, so it was supposed, find pleasure in cattle-stealing and house-burning. The question of battle with the Boers was not agitating the savage mind, and Mashesh, it was thought, was only holding back the dogs of war until Rantzani's decision was heard. A meeting was called, at which Rantzani desired to be heard. He is described as having been dressed in well-fitting clothes, with patent leather boots, a straw-colored necktie around a stiff Byron collar. There is some doubt as to whether this latter adjunct of civilization was linen or paper. As an excuse for human error, we are to suppose it was paper. Rantzani began to speak in a slow, inanimate way. He was talking of the advantages of peace and all it would do for his people. "Lions only have to fight and are miserable, but behold the sheep, how happy they are." Then his shirt collar hurt him and he made an effort to open it. "Our children go to the field and carry books and improve their little minds, instead of wasting their time in wild-bird catching." Then his shirt stud jammed into his neck. "People—wild people—the Kafirs call this bondage—nevertheless, the happy quietude of this life, which leads to contentment, has pleased me, but—but—" here the sharp, unyielding, knifeblade-like edge of his collar sawed into his swelling neck. Then he yelled: "I am tired of this imposture! These clothes confine my limbs once unfettered by any of the trammels of this civilized world I am trying to praise." Then, with a mighty effort, he tore the collar from his throat and trampled on it. Increasing in violent gestures he flung off his coat, his suspenders, cast aside his trousers, and in an instant was stark naked. Before him lay in one disordered heap his clothes. He danced on them. He rushed to a fire, seized a brand, and with his own hand set fire to the school-house, and as it blazed, grasping a rifle, he at once became the fighting chief of the Basutos. Some time afterward, at the battle of Timi, almost alone, "he defended with desperate courage a mountain path. Since his relapse he has become more and more savage, and, although he is fairly well off, and still maintains a carriage and horses, yet his pleasures are pagan, and he is a thief and a liar." How much off this falling off from grace may be due to that paper collar future philosophers alone can determine. Finely invented descriptions of the natural instincts of his race really pale before this actual narration of facts.—New York Times.

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Society Meetings—Masonic.
Confidence Lodge, No. 52, first Monday of each month.
Mason Lodge, No. 342, third Monday of each month.
Maysville, Chapter, No. 9, second Monday of each month.
Maysville Commandery, No. 10, fourth Monday of each month.

I. O. O. F.
Pisgah Encampment, No. 9, second and fourth Mondays in each month at 7 o'clock.
DeKalb Lodge, No. 12, Tuesday night, each week, at 7 o'clock.
Ringgold, No. 27, Wednesday night, each week, at 7 o'clock.

K. of P.
Limestone Lodge, No. 36, Friday night of each week.

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Father Mathew T. A. S.
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